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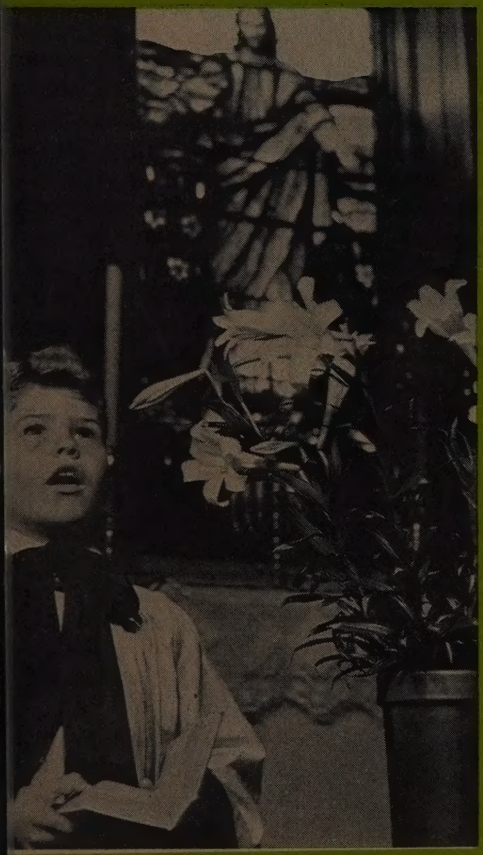

"ail, Thou King of Victory!"

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LUTHERAN MEN

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What's the Difference?

CLARENCE C. STOUGHTON

THE TIME has come to think of college. High school days are nearly over, and the family sits together asking what college to choose for a son or daughter. Shall it be a nearby state university where the cost would be much less than at an independent college? Or ought it be an independent college in their own city that long ago, however, cut away from its church? Or should it be to a college, some distance away, genuinely Christian in purpose and living, but costing considerably more?

Inevitably, in the face of such choices, family after family ask the same question: "What's the difference?" It is a good question. It must be answered.

The difference is in the point of view and here colleges differ significantly. The Christian college sees the young people that are admitted to its halls as children of God, created by Him, loved by Him, redeemed by Him — and that makes a world of difference! For that means that the student is not merely a mind to be sharpened to the highest degree possible, nor just an animal that must be taught to adapt itself to nature. He is a person, a person precious to God and therefore to man, a person of many sides, all of which must be helped to grow to their fullest possibilities. One of those sides is the something we call spirit, that part of man which reaches for an understanding of forces outside himself and that yearns to seek and find God.

Every college must educate the mind, but the Christian college feels it is offering something less than real education unless it seeks to educate the whole man — mind, body, emotions, will, and spirit.

Parents, therefore, who want that kind of education for their children

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Dr. Clarence C. Stoughton is president of Wittenberg College, Springfield, Ohio.

will find it in the Christian college. Like every other good thing in life, it will cost. But the results in human lives and living are worth all it costs.

The point of view of the Christian college, secondly, includes the conviction that God calls man constantly, incessantly. The whole purpose of life is to hear God's call and, hearing, to answer it. The Christian college knows that one of its obligations must be to provide opportunities of communion and silence in the lives of its young people that they may hear the "still small voice." Out of obedience to God's call, understood and fostered at the Christian college, young graduates will then go forth to serve as the lay and clerical leaders of tomorrow — the Christian teachers, physicians, nurses, pastors, missionaries, business men, mothers and homemakers, chemists and engineers, farmers and bankers, industrialists, musicians, artists.

The genuinely happy person, moreover, is he who has heard God's call, listened to it, and lives his whole life in obedience to that call. Which is another of the reasons why the Christian colleges are so important for individual lives and for Church and nation.

A third point of view of the Christian college is the sure conviction that men face life with new courage when they finally grasp the full truth that nothing can separate them from the love of God in Jesus Christ. The days and years ahead are tremblingly uncertain and yet young people are often taught to belive, even in the face of such uncertainty, that they can somehow build security for themselves. This is the one thing they can never win, and half the frustrations of life are found in people who have never learned that security is dead. Certitude, on the other hand, is promised to all who believe in Jesus Christ as Lord and Saviour. No matter, therefore, what the morrow may bring of sorrow, grief, tragedy, despair, they will be ready for it, sure in their faith that God's way does prevail in the end, and will for them.

To put it another way, young graduates from the Christian college ought to leave her halls with a sense of their own weakness to accomplish all that life will ask of them, but with complete understanding of the multiplied power that is the possession of those who take God as their partner and who use the resources He puts at the command of those who believe in Him and obey Him.

The United Lutheran Church has fourteen colleges, one of which is located in Canada and one in India. All are good colleges; some are among the best and strongest colleges in America. Together they represent a rich asset of the Church and, because the Church is people gathered together in His name, these colleges are a part of the heritage of all of us. The plea here is that no parent should disregard that heritage when his son or daughter is ready to go off to college. This asset of the Church was established for our sons and daugh-

, that they might find ultimate ning and happiness in life in wing Him and serving Him.

ot all young people, to be sure, go to a Christian college, nor do desire to go. But into the hands hose who do enter and spend sev- l years in the fellowship of Chris- teachers, administrators and stu- ts, is placed the torch of divine h to light their paths through all days of their lives.

Why then should young people go a Christian college? Why should ents, whenever possible, seek out Christian college for their chil- n? Why should Christians every- ere strengthen the Christian col- with their good will, their money, their concern? Primarily because the Christian college teaches the greatest of lessons: (1) That man never grows to full strength, or fulfills his ultimate purpose, until he hears God's call upon his life and answers that call by putting his whole life at the command of the Lord. (2) That, having found his real vocation, he then wins certitude for his life rather than the security so often sought after. (3) That he then achieves the impossible because he is connected with God's power. He finds not only truth, but the Truth. That Truth will make him free. These are the lessons taught — and learned — at the Christian college. That's the difference.

●

ducation for Living

EARL S. RUDISILL

Spotlight on the Family

A FAMILY is a little society, and the damental unit of society in gen- l. It possesses a kind of social glue ch holds it and the larger social up together. As a rule a family five has more significance in a mmunity than do five individuals h going his own way. It is a cen- to which individuals repair when ary, for there they get understand- , love, sympathy, and encourage- nt in the midst of a hard world.

A home is the oldest and still the most effective of schools — especially in the realm of religion. Here parents are teachers whether they know it or not, whether they desire it or not. The only question they can decide about is this: What kind of teacher will I be?

The quality and functioning of families are endangered by inadequate preparation for marriage and homemaking. To date the church has done too little to solve this problem. Conflicts between husband and wife are

a constant threat to the permanence and efficiency of the home. Much of this type of trouble could be averted by better preparation, though it must be acknowledged that happy, efficient, lasting marriage and family life are ends for which we must always work. Children suffer gravely when the home breaks down, as do the parents, and the marks are likely to be upon them throughout life.

The church has a wonderful opportunity to help young people prepare for marriage, steer them through the successive stages of courtship, and offer them continuing counsel through the years of married life. Courses, provision of reading matter, advising, and encouraging — all are parts of the attention every church ought to be giving to present and prospective marriage partners. It may be truthfully said that at no time does family life reach perfection, so improvement is always in order, and no other agency is so strategically situated to do it as the Christian church.

The church can do a valuable service in guiding parents in the teaching of religion in the home. There are many ways of doing it. A course based on *Teaching Religion in the Home,* Brown & Brown, would be a valuable contribution. Along with this may go assistance toward dealing with children and young people in our homes. We must help parents to steer a safe course between the wild extremes of yesterday's progressive education and the old discredited dictatorial methods, and into ways which are Christian and based on actual scientific grounds.

In all we do there is need for emphasis and guidance on close co-operation between church and home. Let home and church work together during Christian Family Week (May 3-9), making plans for the rest of the year or carrying projects which have already been planned. Courses, reading, counseling, demonstrations of family worship, parent-leader meetings, at-home nights, and family occasions at the church — all are valuable in helping to bring about the realization of many more efficient Christian homes.

Away With Labels

I dislike the word "fundamentalist" as much as I dislike the word "modernist." I always decline to be labeled by either designation. My own position is that of holding the evangelical faith in its fulness.

I feel very often that a hindrance to the work of the Kingdom of God in the world, perhaps greater than that which is called modernism, is that of a dry and dead orthodoxy contented with intellectual acceptance of the doctrines of the faith while yet devoid of its spirit and life.

I have long been convinced that we gain nothing by attacking either the naturalistic tendencies of modernism or the formalism of orthodoxy. There is one thing for us to do and one only, which may be expressed in that simple and yet sublime formula, "Preach the Word."

G. Campbell Morgan in **This Was His Faith** (Revell)

oy Scouts

GEORGE A. EICHLER

Outdoor Precautions

Scouting should take boys into the of doors as much as possible. w that spring has arrived and all ure is awakening, the call of the en road, the field and the forest is ong indeed. Heed this call and e the boys on nature hikes when- er possible.

Bear in mind at all times that there danger involved in all of these out- or activities. Scouts should always accompanied by a responsible ult, for boys of scout age do not ognize danger in its many forms. ere are hazards on the highway, polluted water and in numerous er forms. Scouts should be care- ly instructed on hazards of the out doors. Teach them to be safety- nded themselves and always to ep an eye on others who may be getting the rules of safety. An cident, even if not serious, always rs the pleasure of the hike. So press upon the scouts that "safety st" should always be the prime con- eration when scouts take to the il.

When parents permit their boys to on a hike their first consideration for their safety. Whatever else scouting may teach boys is secondary. Scout leaders should always bear this in mind. Young boys are impulsive and always ready to take a chance and need to be supervised closely lest accidents occur. This calls for a sufficient number of experienced scouters to be on hand. Boys may organize their own hike and be off to the woods before you realize it. It should be understood that this is out of order. Have a definite outdoor plan and schedule for the season. The troop committee, scoutmaster and scouts should plan together so that a happy outdoor season may result.

A total of 3446 ULC scouts made application for the *Pro Deo et Patria* award, according to a recent report of the Lutheran Commit ee on Scout- ing. Total awards were granted to only 702. This indicates that many become weary in well doing. Much encouragement and follow-up work is necessary by parents and pastors. The grand total applications to date of scouts from all Lutheran synods affiliated with the Lutheran Commit- tee on Scouting is 9805 and total awards granted, 1781.

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Brotherhood in Action

by CHARLES F. BROBST

King's Men — The Instruction Meeting

LAST MONTH we outlined the preparation that precedes the instruction meeting for an organized program to increase the Sunday church attendance. The instruction meeting itself is our concern this month.

It is presumed everything is well planned. The committee should make sure that each person with responsibilities is prepared to do his part. Nothing should be taken for granted.

Begin the meeting on time. Keep it moving. Do not let it drag.

The meeting might begin with a spirited song service. Men love to sing. A good pianist and song leader should be provided.

An inspiring devotional service with appropriate hymns and Scripture is a must. Motives other than those emanating from the Word of God have no place in this effort. Only as men go forth in the spirit of Christ's quest for souls can true and laudable success be obtained. The spiritual welfare of the members of the household of faith and of those outside the fold must become a burden on the hearts of those who are members of the Kingdom.

Those who are expected to be visitors must be furnished with helpful information. To supply the workers with such instruction, a number of short addresses may be given.

1. What do the Scriptures say about regular worship and church attendance? This could be the theme of one talk. A study of the Bible's teaching on this subject will definitely result in a convincing proof that God desires his followers not to neglect the assembling of themselves together in the House of the Lord. To successfully present an appeal for an increased church loyalty, believers must have this fortifying assurance of the divine approval on regular church attendance.

2. What need does man have for a systematic and regular attendance at the Sunday worship service? An adequate answer to this question would help to motivate and fortify workers in a church - attendance campaign. Man needs to express his gratitude to God in worship for merited blessings. He must hear the Word and receive the Sacrament to receive God's grace. Forgiveness comes to those who seek it. To face life's problems, courage, strength and guidance are obtained at the Sunday worship service.

3. What outcome will accrue from a larger attendance at the Sunday services? Marked results will appear in the lives of loyal members. The promised blessings of the Lord are

eived through the means of grace. e pastor and the faithful members l be encouraged. Added inspira- n will come to all. There will be re workers in the organizations, w members for the choir, an in- ased membership of the church, l a larger balance in the treasuries the church. The faith of all will deepened. The spiritual life of the gregation will be raised to a high- er level. With the consciousness of these and other possibilities, everyone will willingly and eagerly participate in such a venture.

When visitors call at a home, what approach should they make to those whom they wish to interest in regular church attendance? The answer to this question will be given in this column next month.

●

lessage from Headquarters

EARLE W. BADER

The Opportunities Are Limitless

What one men's group accomplished through a dynamic program of Stewardship

(Is your Brotherhood looking for new avenues of service to your congregation and community? This challenging article by William C. Gerhard Jr. will answer your question: "hat san our men do?" It is reprinted by courtesy of "THE LU-MEN-ATOR," the monthly iodical published by the Brotherhood of the New Jersey Synod.)

An investment of $25.00 by a man Temple Lutheran Church, Pennken, N. J., last September began ving him dividends almost immetely. Ordinarily one doesn't ext so rapid a return on capital, but s money wasn't invested in stocks, nds or an annuity. Rather in a ogram of stewardship through the ique sharing plan of Temple Men. is voluntary plan is only one fea- e of the over-all program undertken this year by the Men of Temple urch, but it is important because it ovides financial assurance that the wardship program will be carried out. Before considering what it is, and how and why it works, let's take a brief look at the history of the group.

Although the congregation is more than 29 years old, Temple Men has been functioning for only a year and a half. Prior to its inception a men's Bible class carried on activities for the men, but these were limited in scope because the class numbered only a small percentage of the men in the congregation. So, in the spring of 1952 a plan to establish an all-inclusive men's organization was set in motion.

A fixed contribution per man to underwrite finances was proposed but was postponed for a year in order that the basic program could first be developed. Rather than approach the men in a manner that said in effect, "We need your financial help so we can develop a program," we decided to work out an integrated program first so that the approach would be, "Here is the challenging program we feel Temple men should undertake. We need your active and financial help to put it over."

At the outset we eliminated the objection to lengthy sessions by having all business conducted within the Executive Committee, whose meetings are open to any member. We initiated monthly dinner meetings that begin at 6:30 with a meal prepared and served by the men, then group singing or brief announcements may follow or a vote on any recommendations submitted by the Executive Committee. Such recommendations will have been published in the "What's What — With Temple Men," a monthly digest of activities that the men find at their places when they sit down to dinner. The program of the evening follows and is completed by 8:15. This leaves the men free to attend other engagements, or to remain for fellowship.

Last year's programs included a young Lutheran pastor, a blind attorney, a radio and television personality, a director of the county agencies or social service, a Korean war veteran and a color-sound film produced by the Moody Institute of Science. The had wide variety yet each had some thing worth while and Christian in it

What about some of the other activities during the first year? The annual father and son banquet was continued, and members of the confirmation class were invited to a special meeting for them. Temple Men attended all conventions and rallies of the Brotherhood; synodical and conference, as well as all district rallies. Financial contributions were made to the church and to the Lutheran Home of New Jersey. A fund was established to help youngsters go to Camp Beisler who otherwise mightn't have been able to attend. From January to June an average of two trips per month were made to Camp Beisler to work on the group project there. The church yard was completely re-landscapped by the men and other projects within the church were accomplished.

One problem was evident, however. While the dinner meetings were enthusiastically endorsed, as yet a full rounded program that really challenged our resources had not come into being. So, in September, the officers undertook some frank evaluation. Outcome was to embark on a far broader program. A fourfold objective was established that presented a real challenge. Two publicity releases were sent out to the men asking them in effect what it would be worth to them individually to help develop Christian leaders among our youth, combat juvenile delinquency

in young people for citizenship, ead the Gospel and Christian in- nce in the community, state and ld, and join in fellowship with n of similar sincere purpose.

hen, two by two, teams called at home of each man to present the vardship program in detail. Plans e outlined for establishing boys' by groups to bring the youth off streets, under the influence of istian men, producing promotional cature to assist Temple Church in aging its message to hundreds of homes in the community, pub- ing informative booklets for use hin the congregation, for cooperat- with the Lutheran men of the od in helping to get mission rches established in the state, co- rating with the men of other rches in bringing Christian influ- e to bear in the community, and tinuing the monthly meetings ere the men will enjoy good food, owship and a wide variety of in- esting programs.

he prospect was given the oppor- ity of subscribing to the sharing n whereby he participated finan- ly in the program in the amount $25 for the year. Only one appeal s made and the idea was stressed t no subsequent requests or offer- s would come this year. The re- nse was gratifying. Fifty men en- ed in the plan and nearly $400 s in the treasury when the visita- n was completed. This compared $228 received the previous year in erings.

Steps were immediately taken to put the program in effect. The boys' hobby group chairman began organizing, and so far a radio club, stamp group and model train club are functioning. The future will see a metal-working group, carpentry and photography clubs and others. Ultimately we foresee these groups numbering hundreds of boys in the community.

A boys' choir has been inaugurated that will also include youngsters from the community. A professional choir director leads the group and his salary and all expenses are being paid by Temple Men.

The evangelism and missions committee has visited armed forces personnel stationed nearby, invited them to make Temple their church away from home, and they have been guests at our dinner meetings. A car pool has been organized to assist people to get to church regularly. An every-member visit will shortly be made to inform the church members of various items of business. Every man has received a year's subscription to *The Lutheran.*

Last autumn at Temple's fall food festival, Temple men conceived and erected a fruit column reaching to the ceiling of the church containing several bushels of fruit and arranged to make a colorful effect. Fruit and groceries so received went to the community needy and the Lutheran Home of New Jersey. On receipt of the first returns from the sharing plan, $50 was transmitted to the synodical Brotherhood. Half of the cost of a

stainless steel food-serving wagon presented to the church was borne by the men. This year's budget is slightly less than $1500 and 60 per cent of it is earmarked for stewardship projects. Balance is allocated to dinner meetings, and father and son banquet, etc.

The revitalized program for Temple Men has produced a new hum of activity in the church. The men have a deeper sense of belonging, church attendance has improved and the men have become better acquainted through working together and joining in fellowship. There is a feeling that "we are going somewhere." The future will tell this. For we all realize that what we have accomplished is only a start. The opportunities are limitless!

(Mr. William C. Gerhard Jr. is a member of the Temple Lutheran Church, Pennsauken, N. J. The Rev. Alford R. Naus is the Pastor.)

Leadership and Followship

by ROY L. SMITH

"I AGREE with you," the mayor of a great city said to the visiting clergyman who had just delivered an address to the Rotary Club. "We are badly in need of great leadership in this country — leaders with vision, courage, and moral character. But we are also in need of followship. I have watched affairs in this city for more than forty years, and I have observed exactly the kind of leader you described breaking his heart over the failure of the people to support him in his endeavors in their behalf. They have allowed their own selfishness and partisanship to deflect them from the great issues until they have lost some of the most precious things to which they were entitled."

There is something rather exciting over the way the people followed the leadership of Nehemiah. Like Winston Churchill who offered the English people nothing less than "blood, sweat, and tears," the heroic old prophet offered his people long hours, exacting toil, stern discipline, and few meals or medals. But for the sake of the great restoration they accepted his challenge and earned their immortality.

"We need a change," said the chairman of the pulpit committee as he discussed his pastor with the bishop. Yet that very church had had six pastors in ten years and had failed every one of them. By bickering in the official meetings, by peddling gossip and petty criticism through the community, by setting themselves up as judges of orthodoxy, and by making demands upon the family of the preacher which they never would have considered making on their own family, they had wrecked one pastorate after another. Now they were

lying, "We need a change." Unwittingly they were telling the truth.

"Our preacher is not a brilliant man, but he is a good man and in the providence of God he is my pastor. I propose therefore to pray for him every day, support him in everything I can except those matters which violate my conscience, defend him against his traducers, and then wait to see what God can do with the two of us working together."

It has been amazing, down through the years, to see how much God has been able to accomplish when imperfect leaders are followed faithfully by imperfect followers, in pursuit of perfect hope. But that is what good stewardship does.

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Muhlenberg College

Memorial Hall, the new $650,000 physical education building on the Muhlenberg College campus, Allentown, Pa., was dedicated on Feb. 6. Dedicated to Muhlenberg alumni who lost their lives in World Wars I and II and in Korea, the new structure accommodates 3,556 fans for intercollegiate basketball and wrestling, and has adequate facilities for Muhlenberg's expanding intramural and physical education programs.

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Wittenberg Gift

Designed to give financial aid to faculty members on special study, writing and research projects, a $50,000 endowment gift has been made to Wittenberg College of Springfield, Ohio, by Mr. and Mrs. L. J. Galion, Ohio. Decision to establish the endowment, which will yield about $2,500 annually for faculty grants, was made by the Davises after observing results from an expendable gift of $2,500 made last year for the same purpose. Twelve faculty members benefited from that grant on a variety of projects, including publication of a book. The Davises also established a $25,000 scholarship fund at Wittenberg recently.

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United in Protest

The Pastors' Association of the Evangelical Lutheran Church of Bavaria and the Roman Catholic Clergy Union have joined hands to refute attacks upon the churches' common interests and to work for peaceful relations between the two churches, according to *Evangelisher Presselienst*, official news bulletin of the Evangelical Church in Germany.

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Do We Know Them Now?

My father, who was one of the old type of Christians, singularly narrow, as some men would say, and terrifically strong, was sometimes a little rough in his methods of speech. I say this about him to introduce a reminiscence of my boyhood, the effect of which was startling to me then, and has never passed away. I was standing by his side when a woman asked him, "Do you expect to know your loved ones in heaven?" And in a moment he said, "I certainly don't expect to be a greater fool then than I am now." This was . . . a bit rough, but the philosophy of it, in my judgment, is unanswerable.

G. Campbell Morgan in **This Was His Faith** (Revell)

NEWS

Dr. George A. Eichler Honored

Dr. George A. Eichler, of Northampton, Pa., writer of the Boy Scout column in *Lutheran Men,* became the first recipient of the Boy Scout Silver Antelope Award in his area, where he is known as a distinguished educator, churchman and civic leader.

The honor was conferred recently during the Region 3 session in Atlantic City, N. J., in recognition of Dr. Eichler's work for the Boy Scouts of America and the United Lutheran Church. Only a few persons have received such recognition in the district which includes Pennsylvania, Delaware, Maryland, Virginia and District of Columbia.

This is the second time the Boy Scouts have paid high tribute to Dr. Eichler, having granted him the Silver Beaver Award in 1941. Less than a year ago his hometown service club noted his contributions to church, school, youth and community in general when the Northampton Exchange Club presented him with its 1953 Golden Deeds Award.

Dr. Eichler, superintendent of Northampton schools, has been active in scouting for more than 30 years. He is council leadership training chairman and executive board member, a district chairman, chairman of the Boy Scout committee of the ULCA Brotherhood since 1947, and member of the YMCA state board.

Dr. Eichler (center) Receiving Award

He is president of Pennsylvania School Superintendents, is active in the National Education Association, and is co-author of several English textboboks.

Church activities include being a past president of the Allentown Conference Brotherhood and also a past president of the Ministerium of Pennsylvania Brotherhood. For 23 years he has been teacher of an adult Bible class.

He is a past commander of an American Legion post, a past president of the Northampton Rotary Club, chairman of the local draft board, and member of the Teen Age Board of Northampton Community Center.

Dr. Eichler has also been active in such organizations as the Red Cross,

the March of Dimes and the Community Chest. He has headed Northampton schools since 1930, and for a number of years has been chairman of the Eastern District Music and Forensic League.

Pacific Synod

The laymen's retreat of the Southern Conference Brotherhood of the Pacific Synod was held in February at Menucha, Ore., 22 miles up the river from Portland. This spacious former estate, now owned by the Presbyterians, lends itself ideally for such a gathering.

Comfortable and relaxed inside despite the thundering of gale-force winds funneling through the famed Columbia River Gorge, the men, under the leadership of Arthur Osmundson, kept busily engaged in an inspirational program.

The theme of the meetings was stewardship, and was presented by Max Gehler. A panel discussion under Al Randall and synodical Brotherhood President Fred Nylen and Treasurer Fred Moody further developed the theme.

A series of film strips and movies varied the program and provided a great deal of interesting information. The sessions were all started with hymn singing with the aid of movies projected by Mr. Gehler.

At the convention held in conjunction with the retreat, the first formal slate of officers was elected to guide the Southern Conference. O. K. "Hy" Nielson of St. Mark's, Salem, was elected president; Carroll Dick, Gloria Dei, Kelso, Wash., vice president; Henry Sutter, Gloria Dei, Kelso, secretary; Lloyd Vasholz, Zion, Camas, Wash., treasurer, and Art Osmundson, Gloria Dei, Kelso, member at large.

A total of 40 men attended the second annual retreat, and plans are being formulated for a much larger group next year. —Carroll C. Dick

Southern Conference Officers

Left to right: Norm Magedanz, Portland, Ore., ex-officio vice president of Pacific Synod Brotherhood; Treasurer V. Vasholz, Canas, Wash.; President Hy Nielson, Salem, Ore.; Secretary Henry Sutter, Kelso, Wash.; Vice President Carroll Dick, Kelso; A. Osmundson, Kelso, member at large.

Main Building, Camp Menucha

Pro Deo et Patria Awards at Niagara Falls, New York

Zion Lutheran Brotherhood, Niagara Falls, N. Y., which sponsors Boy Scout and Explorer Troops No. 1 of that city, gave special recognition to three members of the troops at their father and son banquet in February.

The boys honored were: Life Scout Dale Reho, and First Class Scouts John Bleecher and John Pfisterer, who were presented with the **Pro Deo et Patria** awards on the Festival of the Transfiguration, by the pastor, the Rev. Arthur H. Schmoyer, D.D. The scouts earned their awards by serving as acolytes, assisting the sexton in manual labor on the premises, and the societies of the church, and in general helpfulness on various occasions and by completing special projects. Scout Reho constructed a model chancel. Scout Pfisterer wrote a biography of Martin Luther. Scout Bleecher wrote a history of the congregation. The fathers of the boys are shown in back of their sons, together with the pastor, Dr. Schmoyer and Scoutmaster Dick McKelvey.

United Lutherans Enter Louisiana

For the first time in its history, the United Lutheran Church in America has established congregations in Louisiana.

Three congregations were organized during March in Louisiana, at Lake Charles, Lafayette and New Orleans, Dr. R. H. Gerberding, executive secretary of the ULCA Board of American Missions, disclosed. The board has called three missionaries into service in the three communities of the Evangelical Lutheran Texas Synod.

The Rev. David A. Jensen accepted a call from the board to begin work at St. Andrew's Lutheran Church, New Orleans. The congregation was organized on March 28.

St. Paul's Lutheran Church at St. Charles was organized March 14. The Rev. Walter Galbraith is pastor.

First Lutheran Church of Lafayette also was organized, under the leadership of the Rev. Carl E. Schneider.

With its entry into Louisiana, the ULCA — the largest Lutheran body in the nation, with 2,087,945 members — will have congregations in 43 states, seven Canadian provinces, Alaska and Hawaii. The Texas Synod, of which the Rev. Royal E. Lesher of Austin is president, has nearly 11,500 baptized members in 36 congregations.

●

Mahoning Parish Student Fund

The Mahoning Parish Brotherhood, composed of four rural churches in the picturesque Mahoning Valley of the Wilkes-Barre Conference in Pennsylvania, decided to set aside annually at least $200 for the establishment of a fund to help any student in the parish who desires to enter the ministry. To give the fund a good start, $300 was set aside for the first year.

After hearing our pastor, the Rev. Arthur P. Snyder, frequently talk about the need for more men in the ministry, we decided to do something about it. Our pastor organized our Brotherhood in 1952 in a union parish, and when our charter was issued we were the largest Brotherhood in our conference — and we still are.

The Brotherhood has been very active, and has been the means of developing a greater Christian spirit among the members of this widely scattered parish. The family nights that are held several times a year have enabled the members of each congregation to become better acquainted.

Our first year's project was to beautify the parsonage grounds, and we spent $500 for landscaping.

Pastor Arthur P. Snyder

But we know that in establishing this scholarship fund we have done the biggest thing of all.

I do not know how many Brotherhoods there are in the ULCA, but if just 50 per cent could establish similar scholarship funds, I am sure it would be an incentive to the young men of our parishes to enter the Gospel ministry.

—Howard J. Huegel, Secretary

●

Virginia Synod

St. Mark's, Roanoke, Va., was host to the annual convention of the Brotherhood of the Lutheran Synod of Virginia on January 28.

The Home Mission Gift Fund chairman, Phil Stauffer, reported that the Brotherhood had contributed more than $6,000 to the fund during 1953. The Brotherhood decided to forego a

program to raise additional funds for this cause during 1954 and, instead, direct their energies toward assisting the Virginia Synod in raising $50,000 for use by the Home Mission Loan Fund of the synod.

The following officers were elected for a one-year term: Dr. Stephen J. Turille, Harrisonburg, president; Orlando C. Crawford, Roanoke, vice president; Allen G. Hensley, Staunton, secretary; Joseph Alexander, Harrisonburg, treasurer; Phil Stauffer, Manassas, statistical secretary; Frank Burkowski, Arlington, extension secretary. Walter Brockmeyer, Pulaski, and James Redley, Lynchburg, were elected as executive committee members.

Georgia-Alabama Synod

The tenth annual convention of the Brotherhood of the Georgia-Alabama Synod was held in Plains, Ga., Feb. 12 and 13.

The theme of the sessions, "Onward, Christian Soldiers," was presented in three group discussion periods: "Arise and Don Your Armor," led by M. R. Gruber, Atlanta; "Onward Through Boys' Work," led by E. P. Berry, Cullman, Ala.; "Onward Through Evangelism," led by J. H. Oetgen, Atlanta.

At the banquet, the Rev. Paul J. Renz of Peachtree Road Lutheran Church, Atlanta, was the principal speaker and delivered the theme address, "Onward, Christian Soldiers."

Officers elected for 1954 are Martin R. Gruber, Atlanta, president; Charles R. Kraus, Atlanta, vice president; Pete Rhyne, Americus, secretary; E. P. Berry, Cullman, Ala., treasurer; J. Hardy Cornwall, Plains, executive committee.

Georgia-Alabama Brotherhood Officers

Left to right: The Rev. Donald Poole, advisor; Pete Rhyne, Americus, Ga., secretary; J. Hardy Cornwell, Plains, Ga., executive committee; Charles R. Kraus, Atlanta, vice president; J. H. Oetgen, Atlanta, executive committee; M. R. Gruber, Atlanta, president; E. P. Berry, Cullman, Ala., treasurer; Dr. C. E. Fritz, Atlanta, president of the Georgia-Alabama Synod.

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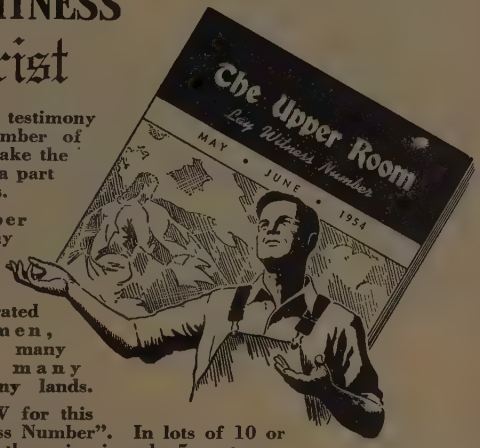

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Reading, Pa., Conference Brotherhood Re-elects Snell President

Reading, Pa., Conference Brotherhood elected Richard H. Snell, of Bethany Church, West Reading, to his fourth term as president. Other officers elected were: Vice President Ray K. Martin, Hope Church, Reading; Second Vice President Richard E. Hix, Zion Church, Windsor Castle; Secretary Albert E. Henrich, Calvary Church, Laureldale, and Treasurer George L. Schmehl, St. Daniel's Church, Robesonia. The Rev. Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, was the main speaker and the installing officer. One hundred and seventy-five persons attended the annual dinner meeting in St. Luke's Church, Reading, where the elections were held.

In the picture above, left to right, are: Mr. Snell; the Rev. Maynard C. Hallock, pastor of St. Luke's; Dr. Cooper, and the Rev. Lester E. Fetter, president of the Reading Conference Ministerial Association.

A Letter from Clifford Cavanagh Christ Brotherhood, Chicago, Ill.

Dear Editor:

In the April, 1953, issue of *Lutheran Men,* I read that each year the Brotherhood of the Leipsic Lutheran Parish, Leipsic, Ohio, gives a recognition dinner and invites the various church organizations to be guests. Christ Church Brotherhood, Chicago, Ill., thought this was a good idea; to give recognition to these organizations, to show appreciation and to stress the fact that we are all on the same team. So on our January 12, 1954, meeting, a dinner was held for this purpose. Presidents of the Ladies' Aid, Missionary Society, Adult Evening Bible Class, Business and Professional Women's Missionary Society, Luther League, the superintendent of the Sunday school, and the director of music were invited. Brotherhood wives prepared and served a delicious roast beef dinner to about 40 persons, including such honored guests as the Rev. Alden Salstrom, chairman of the pastoral advisors of the Brother-

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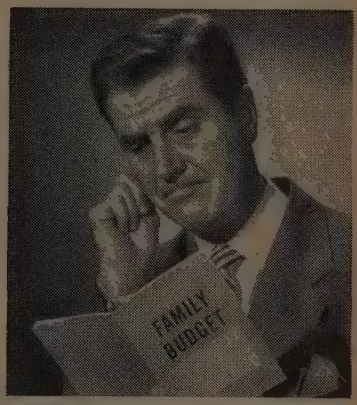

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hood of the Illinois Synod, and Luther Arnesen, president of the Chicago Conference. Devotions, business meeting and program followed the dinner. We hope that you will give us some publicity on this event. Perhaps other Brotherhoods would like to take up the idea.

—Clifford C. Cavanagh

●

"Martin Luther" in Germany

THE MOTION picture "Martin Luther," nominated for two "Oscars" by the Motion Picture Academy and named on ten-best lists from coast to coast, had its European premiere at the Filmstudio Theatre, Hannover, Germany, on Thursday, March 4.

Dignitaries of government, bishops of the Evangelical Churches of Germany, and representatives of the Lutheran World Federation participated in special ceremonies from the theatre stage on opening night. Niall MacGinnis of London, who plays the role of Martin Luther, went to Hannover to join the festivities. Bishop Hanns Lilje of Hannover, the president of the Lutheran World Federation, was chairman of the premiere committee. The Lutheran World Federation represents 70,000,000 Lutherans, almost half the Protestants of the World.

Directly following the Hannover opening, engagements were launched in at least six other German cities. "Martin Luther" was made on location in Germany by Louis deRochemont Associates, film journalists who originated the "March of Time" and are now producing "Animal Farm" and "Cinerama Holiday."

Contrary to reports circulated in this country, the film has the full endorsement of the Evangelical (Lutheran) Churches of Germany, which helped make the film. Not only was the German Evangelical Church's agency, Matthias Film, G.m.b.H. a partner in the venture, but a working committee was authorized by Bishop Meiser of Munich, president of the United Evangelical Church of Germany, to organize church support for the theatre engagements. Dr. H. Katterfeld, executive secretary to Bishop Meiser, heads the committee. Dr. Johannes Stuhlmacher, executive director of the Evangelical Church's Matthias Film Company, is executive secretary of the Luther film organization in Germany.

In an official letter to all Evangelical Church congregations in Germany, Bishop Lilje called upon all pastors to organize their church members to see the film. He asked that they urge theatre owners to book the Luther film and, in addition, to recommend it in special announcements at church services. These suggestions are unprecedented in the German Evangelical Church.

"This film," he said, "has been prepared with unusual care. It is free from cliches and it is as historically true as one can reproduce on film the events of another age."

Bishop Lilje cited that the "Martin Luther" film was among the top box office successes in America today.

(*continued on page* 30)

75th

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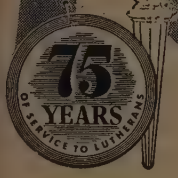

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The Congregation and Community Organizations

by ERNEST P. SCOTT

Author

"If you want to get a job done, ask a busy man to do it." That is what the editors did when they asked Ernest P. Scott to write this topic. At the time, Brother Scott's congregation was in the midst of building a new church and he was the co-chairman of the building committee and the director-chairman of the building fund campaign. In addition he was serving as a member of the Executive Board of the Synod of Ohio (since 1937), as chairman of the Legal and Finance Committee of the Synod of Ohio, as vice-chairman of the Board of Directors of Wittenberg College, as a member of the Executive Committee of Wittenberg College, as a member of the Board of Social Missions of The United Lutheran Church, as a member of the Commission on Investments of The United Lutheran Church, as president of the Lutheran Service Society of Northern Ohio (National Lutheran Council Churches), as president of the Lutheran Business Men's Club of Greater Cleveland, and as a member of the Lutheran Laymen's Movement for Stewardship. If you want to get a job done — and done well — ask a busy man like Ernest P. Scott.

THE DEVELOPMENT of our country has been paralleled by development of a multitude of organizations. They exist in startling numbers in our large cities. In the telephone directory of one city of 875,000 population 596 organizations and 27 social service agencies are listed. These organizations depend on voluntary and paid help, and in many instances on liberal contributions. Our church members naturally wonder to what extent they should allow their time, talents, and money to be taken up by these organizations which plead so ardently for their support. There is more than a suspicion that these organizations

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Topic Aims

1. To survey the organizations which exist side by side with the congregation in our community.

2. To discover which of these organizations are receiving the support of members of the Brotherhood.

3. To inquire about the aims and the programs of these organizations to discover the extent to which they are worthy of support.

rob us of time that could be used to better purpose in carrying on the program of the church; yet many of these organizations perform services which congregations could not handle themselves.

Classification of Organizations

In considering community organizations no mention will be made of Boy Scouts, Girl Scouts, Y.M.C.A., Y.W.C.A., and the various fraternal organizations. The other community organizations may be grouped as follows:

1. Organizations which perform a special and recognized service.

2. Privately or government-sponsored organizations which perform either single or multiple services in the welfare field.

3. Organizations sponsored by church members and which perform either single or multiple services in the welfare field.

4. Organizations which perform a service that is incidental to the existence of the organization.

5. Organizations dedicated to a cause.

6. Organizations of a professional, business, or commercial character.

7. Organizations of an interdenominational character, such as a church federation, etc.

8. Organizations that are purely social in nature.

Examples of Each

Under the *first classification* come many of the organizations which appeal to us for financial contributions, time, and personal service, such as a society for assistance to crippled children, an anti-tuberculosis society, the local chapter of the American Red Cross, a unit of the American Cancer Society, etc. Few people would question the worthiness of these organizations. They render a real service.

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4. To inquire whether the congregation's aims can in part be attained through these groups.

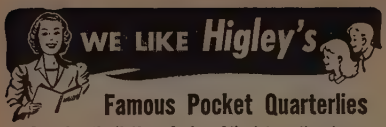
5. To discover the congregation's proper relationship to these groups and encourage members of the Brotherhood to take appropriate action as individuals.

Editor's Suggestion

One desirable procedure for this meeting would be the following: 1. Worship, 2. Report of Committee No. 2 (appointed at last meeting to present a summary of the topic), 3. Report of Committee No. 1, which listed community organizations to which members of the Brotherhood belong, 4. Discussion under the guidance of Committee No. 3. This should include: a. A description of the aims and programs of organizations supported by members of the Brotherhood, b. Some evaluation of the extent to which the organizations are worthy of support, that is, whether they deal with things of primary importance or only peripheral interests; c. A discussion whether they help congregations accomplish their aims; and d. Encouragement for each individual to decide the extent to which he will support the various community organizations in the future; 5. Closing worship; 6. Refreshments and fellowship.

Worship

Hymn: "Lord of the Worlds Above" — No. 239 C.S.B., or No. 172 P.S.H.
Scripture: II Corinthians 6:14-7:1
Free Prayer
Special Music
Hymn: "Angel Voices Ever Singing" — No. 240 C.S.B., or No. 171 P.S.H.
Topic
Hymn: "Savior, Again to Thy Dear Name We Raise" — No. 437 C.S.B., or No. 320 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments



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It should be noted, however, that the multiplication of worthy community organizations created a very real and pressing problem as long ago as 1918. There was an almost continuous appeal for funds by these organizations from the beginning to the end of the year. In 1918 the Community Chest Fund was set up in Cleveland, Ohio, in order to have one general campaign for all approved organizations. The idea was very successful and it spread to other cities throughout the United States and finally evolved into the Red Feather Agencies.

The Cleveland Red Feather Agencies now total one hundred and two local and twenty-one national groups. It will not be too difficult to discover the names of the groups which are supported by the Community Chest in your community. Unfortunately the purpose of the Communi y Chest is being defeated in part by the rise of new organizations not in the Red Feather Group and by the withdrawal of some agencies formerly in the Red Feather Group in order that they may conduct their own individual drives for funds.

The *second classification* includes municipal, county, state, federal, and even privately sponsored welfare agencies which operate detention homes, child care agencies, fresh air camps, children's clinics, visiting nurse associations, etc.

The *third classification* includes local and district welfare agencies sponsored by congregations or other groups of Christians. The increase in the number of these agencies, which are purely local in character, is interpreted by some as an indication that the people who sit in the pews feel that the organized church has withdrawn too far from what was once considered the responsibility of the church. Our Lutheran Welfare Agencies are increasing the scope of their activities. They are currently providing chaplains for the institutions in their areas (public hospitals, jails, sanitariums, etc.). They are active in the placement of children in foster homes and for adoption, and they are increasingly striving to solve the problems of older people. Many of these Lutheran Welfare Agencies include on their membership rolls people from all National Lutheran Council Churches. The name of the society usually identifies it with a locality or area. Such organizations generally function within a given denomination, and might be referred to

as vertical with respect to organization, as contrasted to the municipal, county, or state associations, which might be referred to as horizontal in that they cut across the whole of society, rendering service within their means to all who apply or are referred, without reference to any denomination or creed.

Under the *fourth classification* come the many organizations which have to establish a "raison d'etre" or they would soon deteriorate. They set up certain worthy objectives which are incidental to and coexistent with, the organization. Their activities are purely social except for the special function which is kept before members.

The *fifth classification*, covering organizations dedicated to a cause, includes civic opera associations, fine arts associations, councils on foreign affairs, societies for the prevention of cruelty to animals, and many other groups. Many communities have been enriched by groups of citizens that have sponsored and maintained cultural gardens, Little Theater groups, civic opera companies, historical societies, natural history and art museums. The activities of such groups insures a community of a better cultural program.

Our *sixth classification*, organizations of a professional, business, or commercial character, includes such groups as local chapters of engineering societies, dental societies, medical associations, manufacturers, hardwaremen, foundrymen, grocerymen,

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granges, chambers of commerce, and all of the many locals of the trade unions. These organizations exist because its members believe they are benefitted by belonging. Organizations of this nature provide opportunity for people with similar problems and aims to talk to one another and exchange views. It is the belief of many that organizations of this type are necessary if special needs are to be met or injustices corrected.

The *seveth classification* is growing in importance. With the organization of the National Council of Churches of Christ in the U. S. A., local church federations may grow in number and Protestant denominations may expand their co-operative work. The joint chaplaincy work in some areas of the country, the establishment of "comity committees" to avoid the planting of churches too close together, and the co-operative schools for the training of church workers are examples of inter-denominational organizations.

The *final classification* consists of community organizations which are purely social. Here we have the golf club, the bridge club, riding clubs, roller skating clubs, and many others.

An Important Consideration

Few people realize how many or-

ganizations exist in their community, and how these organizations make demands of the members of congregations in terms of time and money (and some demand a lot of time). We might well ask ourselves whether the time people say they *do not have* for the work of the church is *unduly* tied up in community organizations of one kind or another. This is a real problem that church members must recognize and have the courage to face.

In the Ancient Church

In ancient times, when the church was young and growing, it was not hampered by being splintered into hundreds of parts as Protestantism is today. It was composed of loyal bands of Christians, held together by the cohesive power of a common faith in Christ. It grew in numbers and in power until, in the sixteenth century — which is referred to by some historians as the greatest of centuries— a large part of the then known world was nominally Christian. The church could then address itself to all members of a community, telling them that they were their brothers' keepers. All who were in the community were of one faith.

This is not true in America today. There are few communities in which there are not several denominations, and the larger the community the larger the number of different church bodies present. Perhaps organized churches are not doing more work in the social welfare fields because it is impractical, or because it imposes too great a financial burden. Think of the large number of unchurched people who require the ministrations of the organizations and societies we have considered. Is it possible, however, that the rise of the many welfare societies and associations which derive their support from congregations and members of congregations indicates that many Christians feel the organized church is not completely fulfilling its mission in these areas of Christian service?

Are the Aims Worthy?

It would be difficult to condemn the aims of most of the organizations we have considered and to label them as unworthy. It would probably be wrong to belittle the importance of these community organizations. "Man is gregarious," is the phrase we get from the sociologist. He loves to be with others. We are therefore faced with a large number of community organizations which justify their existence by claiming to fulfill some need, or to perform some service. The choice often lies not between the good and the bad, but the better and the best.

Should Congregations Support Them?

Since the local congregation is a part of the entire community, it follows that the congregation should encourage the aims and efforts of organizations that supplement or extend the work of the congregation. Organizations that perform *needed Christian services,* in areas that the congregation does not or cannot reach, should be encouraged.

There is no reason why a congregation cannot maintain good relations with most community organizations. It should be clearly recognized that the members of a congregation may be friendly toward organizations of the community without becoming entangled in time-consuming involvements that make inroads upon the time that should be devoted to advancing and extending Christ's kingdom. At this point we are forced to evaluate our connection with community organizations from the standpoint of the stewardship of time, talents, and money. Good stewardship demands that each member of the congregation shall decide how much of his time, talent, and money should be invested in community organizations and how much should be invested in his church.

For Study and Discussion

Follow the suggestions listed in the assignment for this topic and in the "Editor's Suggestion" at the beginning of the topic.

Suggestions for Action

1. Have members of the Brotherhood suggest organizations in your community which are performing services that are an extension of the church's work (hospitals, orphanages, old folks' homes, Red Cross, American Cancer Society, child care agencies, fresh air camps, visiting nurse associations, etc., etc.). Write the names of these organizations on the blackboard, and ask members of the Brotherhood to number them in the order of their importance.

2. In the light of the total discussion, let members of the Brotherhood state which additional community organizations, in their judgment, should be established in your community.

3. In the light of the total discussion, let each member of the Brotherhood decide for himself the extent to which he will participate in each community organization, remembering always that he must practice stewardship of time, talents, and money.

Planning a Panel
Assignment for the June (Sixth) Meeting

The next Brotherhood topic should be presented by a panel consisting of a moderator and four members. The topic leader should serve as moderator and be responsible for securing the four other members of the panel and giving them their instructions beforehand. The panel may include members of the Brotherhood and outside persons, such as a local playground supervisor, a physical education director in the public schools, or a Y.M.C.A. secretary.

The moderator should see that each panel member has a copy of the topic material ahead of time and information concerning procedures to be followed at the meeting.

On the night of the meeting, after the panel has been seated in a semicircle or on one side of a table in the front of the room, the moderator shall introduce the topic, the panel members, and make any other explanations he thinks necessary.

Then the moderator should state the first question to be discussed (the first sub-title of the topic material). Any member of the panel may give his opinion on the subject. Other members of the panel should voice their viewpoints, whether they agree or disagree. The moderator should seek to stimulate a discussion between members of the panel. He may ask, "George, what do you think about that?" Or he may inquire, "Bill, do you agree?" Or he may interject other viewpoints for members of the panel to consider. After members of the panel have given adequate expression

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to their opinions the moderator should invite audience participation. When the first question has been exhausted the moderator should state the second question to be considered (the second sub-title of the topic material).

After the five questions of the topic material have been discussed, if time permits, attention may be given to supplementary questions which appear at the conclusion of the topic.

The culmination of the meeting should be a discussion of "What can we do to improve recreation in our community?" The last section of the topic material, "Suggestions for Action," will indicate some possibilities. Ask members of the panel to be prepared to suggest difinite projects that would be practicable in your community, but let all members of the Brotherhood participate freely in this part of the meeting. If possible take definite steps to put some of the adopted projects into operation.

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(*continued from page* 22)

"This film," he said, "especially proves to be a remarkable vehicle for historical information. Many people of goodwill realize for the first time, when they see the film, how very little they actually know about historical events of the Reformation. It also shows in a remarkably descriptive manner what it means to arrive at a decision in the matter of religious convictions."

Bishop Lilje reported that film departments of several Roman Catholic dioceses in Germany had already "attempted to influence local theatre owners not to present this film, which the West German Federal Film Evaluation Bureau has rated as 'outstanding'."

If such countereffortts of the Roman Catholic Church are forthcoming, Bishop Lilje said, "we regret these actions very much since we, on the

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angelical side, have never protested ainst numerous films which have esented Catholic dogma and which pport Mariolatry. We are of the inion that every church should be rmitted to present its teachings blicly."

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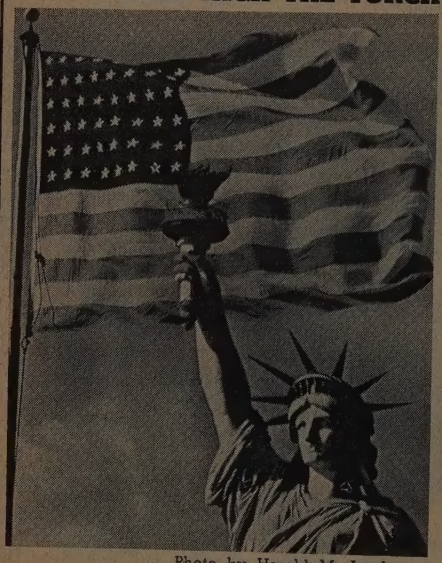

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